

trust your desires.



"They have to be constantly watched," said the employers' newspaper, *Textile World*, "or they will go from bad to worse in order to make more time for play."

REVOLT

#8



THE COMING OF A NEW DAWN

REVOLT!



Also, the essay *Anarchists and Action* written by Alfredo Bonnano is a nice follow up to last issue's *Resistance is Fertile* article that I wrote. In the future, I plan to rework some of the points in that article and expand upon it so as to increase its substance and relevance. The Bonnano essay basically calls upon anarchists to act, which to some anarchists is a funny concept (and by acting he doesn't mean writing fucking letters and bullshit like that). Although, I believe that most anarchists are becoming increasingly more militant, but that's a whole 'nother can of worms that we can get into later... *The Outlawing of Adventure* was reprinted from *Live Wild or Die!*, whom you can find their address on the contact page. It discusses how real adventure is basically against the law and how adventurers need to spread their rebellious ideas in the cities to promote their destruction. In that way, adventure (and humans) can once again be wild and free. *Lost in the Fog* challenges people to think for themselves as opposed to taking up a belief system that is based on phenomena. The end result of that thinking, or believing, leaves you lost in the fog, hence the name. Special thanks to Wolfi for sending that article to me. *What's Wrong with Anarcho-Syndicalism?* will hopefully draw some response as well. Last year I dropped out of the IWW due to my growing disillusionment with the One Big Union and unionism in general and these are the conclusions that I've come to regarding it at this point. Finally, the *Graffiti Kicks Ass...* piece was written by a Eugene local in response to all of the media attention around the issue. This is in part due to there being so much graffiti here lately that the city is now forcing local businesses to pay for the removal of graffiti themselves or receive a large fine.

The articles in this issue of *Revolt!* are indicative of the direction that my ideas are going in and the direction that this zine is headed in as well. I think past issues have slowly built up to this and will continue to develop even more so in this direction. I feel that the anarchist movement will be heading this way too, at least if it wants to be a threat. The old ideas that were so prevalent at the beginning of the century that we've all read a thousand times (why?) and the same old leftist, single issue approach are played out and tired. It's time to move in a new direction...

... The Coming of a
New Dawn is Upon Us!

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Texas Prisoners Anarchist
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Venomous Butterfly
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San Francisco, CA 94104

You're Not Normal
c/o Sean Lambert
2835 Delaware Ave. apt #1
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WELCOME TO REVOLT! #8!!

This is the first issue of *Revolt!* I've done since the beginning of February/end of January as well as my first since moving to Eugene, Oregon on the first of April. I must say that Eugene is a refreshing place to be after living in San Luis Obispo. Although, there are plenty of rednecks and liberals up here, at least I'm not as isolated as I was in SLO. Anyways, in this issue you will find an article *Anarchy in Eugene* which gives a nice overview of what has been going on here locally over the past few years.

Have A Wild Summer!

Summer's nearly here and we need to heat this muthafucka' up!

We need to give the pigs hell every fuckin' day.

**We must arm ourselves with whatever we can get our hands on;
bricks, paint, slingshots, and so on.**

We need to get in touch with the Luddite within us all.

**We need to get our message across loud and clear, that we are really
pissed off
and that we are for real and that we will topple this whole rotting order.**

We need to fight our domestication and the domestication of all life.

We need to get wild, and stay that way.

We must bite the hand that feeds us.

We need to learn to take things that we need to live;

Starting with our own life.

We must become adventurous;

Live the life of the outlaw.

**Every moment we are awake will be a moment of total rebellion against
the order;**

And one of total love for the earth and it's ecosystems.

Yes, this summer will be hot and every one after it will be hotter

We will persist in the destruction of civilization;

We will persist in the creation of Anarchy.

be young, have fun, smash civilization!

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SUBMISSIONS: essays, pictures, drawings, rants and the like pertaining to subjects in Revolt! are greatly appreciated. I'll be on an irregular schedule for a little while, but it looks like I'll most likely move to a quarterly rotation.

SUBSCRIPTIONS: If you would like to receive each new issue of Revolt! when it comes out, a donation of 50 cents to \$1 is highly appreciated. You can pay in stamps if you like. It costs 55 cents to send this through the mail, and 77 cents if a catalog is enclosed...

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Direct all correspondence to:

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U\$A**

BRIEF, BUT IMPORTANT ANNOUNCEMENTS

The possibility for the release of Khalfani X. Khaldun has arisen. He had 730 days of good time taken from him and it might be restored, which would mean, his release. Khalfani has been a militant New Afrikan prison organizer for several years and was framed by the Indiana Dept. of Corrections for the murder of a prison guard in December of 1995. For more information about Khalfani and to get a copy of his Freedom Campaign packet, you can **contact Revolt! / P.O. Box 25706 / Eugene, OR 97402**

Asylum is loosely defined as an eco-punk/hc/multi-counter-cultural anarchist convergence with a radical environmental focus. Asylum will take place June 11th through the 15th in the Cascadian wilderness southeast of Eugene, Oregon. There will be direct action training from Earth First!, rides to and from a local tree-sit. For more information call 541-302-4447, e-mail suspect27@hotmail.com or as a last resort send a s.a.s.e. to Antipathy/P.O. Box 11703/Eugene, OR 97440

then stick around for

Anarchy in Eugene: A Northwest Anarchist Conference & Gathering. see the enclosed flyer for more information on this gathering to take place on June 16-17.

Friday June 18 is Reclaim the Streets! This is the international day of protest against global capital. In Eugene, meet at the Bus Station on 10th and Olive at 2:15pm by the clock tower and get ready to take back the streets from global capital

Red Cloud Thunder lives after over a year in the trees! This tree-sit "defends" the last islands of ancient forest in the watershed above Fall Creek Oregon. The greedy bastards at Zip-O Log Mills, with the aid of the Forest Service could care less about devastating the ecosystems of the Pacific Northwest, or anywhere for that matter, as long as profits stand to be made. The Ewok-Warriors up in the trees could use your help in their continuing fight to save some of the remaining groves of the old growth forest. For more information or to send a donation contact **Red Cloud Thunder/Cascadia Forest Defenders** at P.O. Box 11122 / Eugene, Oregon 97401 or call 541.684.2997

★ ANARCHY ★

by John Zerzan and Brenton Glicker

"The Whiteaker" is Eugene, Oregon's oldest and poorest neighborhood. Over the past few years some significant anarchy-type situations have developed in Eugene, especially in the Whiteaker.

Icky's Tea House (1994-1997) was an anti-institution institution, a haven for dispossessed and disaffected. Mainly everything at Icky's was free, including a library, video night, food for the homeless, and a bike repair corral. After four years, this non-commercial refuge went under, succumbing to increasing pressure from the pigs and one especially nasty, liberal merchant. The punk show benefit for Ted Kaczynski in May of '96 wasn't exactly seen as a bid for acceptance by the straights. The fall of Icky's (a "Hot-bed of anarchy as the local media had it, somewhat prematurely) was a bitter defeat for many in the 'hood.

In June of '97, City Hall executed a stealth move on Sunday morning in support of the building of a downtown parking garage. A couple dozen trees got axed, tree-sitters were forced out of the trees by pepper spray, and just about everyone surrounding the area, protesters or not, got maced as well. While most protesters then fled the area, a smaller group of protesters marched through the mall smashing out the windows of the much despised SYMANTEC computer corporation and ripped parking meters from the ground. This episode provoked major outrage and "June 1st" is still an issue in Eugene.

A more successful fight, at around this time, turned out to be a something of a watershed. During several months in '97, a small park in the Whiteaker occasioned a series of neighborhood meetings. Some near-by business owners wanted the park closed due to the presence of dopers and other undesirables. Many, including those associated with *Icky's Tea House*, wanted to keep it open. A rough consensus was reached after many public discussions: Scobert Gardens would be minimally fenced off, ostensibly to allow foliage regrowth. The city, by the way, had stated that it would go along with the wishes of the neighborhood. Instead, the park was totally closed off and officially closed. This alienated even the more conservative folks, who had initially wanted to see Scobert sealed off.

The response to this heavy-handedness was immediate, various people hung "Free Scobert Park" banners in the trees, chalked slogans on the sidewalk, held sleep-ins in the park - and tore up the fences night after night. The city and its police put the fences back up each morning, but soon

gave up. Scobert was a lovely neighborhood victory.

Around mid-February ('98) was the dawn of Eugene's own pirate radio station "98.5 Free Radio Cascadia" a project of many devoted activists, including several anarchists. Some of the more radical shows include "The Anarchy Hour", "The Ned Ludd Show", the "No Comply Show" show and "Revolutionary Nihilist" amongst others. Around this time was also the beginning of the occupation of the Fall Creek tree-sits, where many radical environmentalists and anarchist from both Eugene and elsewhere have fought against Zipp-o Lumber Co. and the Forest Service to preserve some of the last remaining old growths in Oregon. The tree-sitters have faced near constant harassment from the authorities, but still refuse to leave the forest. This battle is still being fought.

The following summer, 1998, saw two other impressive wins for the people of the Whiteaker. The first involved 25 old-growth maples, lining three blocks in the heart of the area. These trees had been drastically ruined by the local power lines from a near by substation. Turns out, the city claimed, these majestic trees (this old neighborhood's signature feature) were now too damaged and hazardous to citizens.

Once again, popular response was immediate and revealed even more solidarity than in the case of the attempted closing of Scobert Park. Meetings were called and it was made clear to the authorities that cutting the trees would not be tolerated. The head of the municipal Public Works Dept., at the largest of these grassroots meetings, got a loud and angry reaction as she tried to soothe opposition with double-talk. Because of the significance and self-organization of many neighborhood activists, the beautiful trees are still standing.

The next confrontation was somewhat predictable, given recent history in the Whiteaker area. It involved "Weed and Seed", a federal program for poor neighborhoods, in which the bureaucrats dangle (funds for a community center, for example) in exchange for permission to come in and crack down on "disturbers of the public peace". "Seed" meaning money, and force applied to "Weed" out certain people. This has turned out to be a devil's bargain for those locales who have been suckered in and ended up with a mini police-state on their hands. Under "Weed and Seed's" criminal penalties increased harshness towards out-laws and some offenses are federalized.

Knowing the generally autonomous,

BOOK REVIEW

AGAINST CIVILIZATION:

READINGS AND REFLECTIONS

edited by John Zerzan

UNCIVILIZED BOOKS

P.O. BOX 11331 / EUGENE, OR 97441

215 pp. / \$9.95

Edited by John Zerzan, this anthology *Against Civilization* is just that, containing 51 critiques and polemics against civilization from over the last few centuries.

Before being shown the nature and pathos of civilization, as well as resistance to it, the reader is given an idea of what life was like before it as well as what brought on the onslaught.

To name a few, the likes of Perlman, Sahlin, Rousseau, and Thoreau give us an idea of primitive life, before civilization. They shed light on people's ways of hunting-gathering and general ludic lifestyle. But why would people change their lifestyles if life was so good? How was the wild spirit tamed?

"The Coming of Civilization" sheds some light onto the origins of domestication and also goes into European invasion of the Americas and imposition of new values on the people and the land.

The process of domestication was slow and wasn't necessarily accepted with open arms. In an excerpt from *Elements of Refusal*, Zerzan shows agriculture and it's radical advances in technology as a key factor in the domestication process.

The next two sections, "The Nature of Civilization" and "The Pathology of Civilization", seek to explain what civilization actually is, and the dynamics of it. Both sections go hand in hand as they demonstrate the inherent problems with civilization through excerpts from Freud, *Fifth Estate's* David Watson, and the Unabomber, amongst others, before moving on to it's destructive tendencies in the present time as well as it's immanently all destructive future.

The last section of resistance to civilization shows that we do not need to accept the Leviathan and how others have fought it. With writings by the likes of Zerzan, Kirkpatrick Sale, Feral Faun and articles like the one titled "Revolt of the Bats", documenting the rebellion of animals to civilization we can find hope within ourselves and within nature to combat civilization and it's destructiveness.

All in all, an excellent anthology that will hopefully not make people merely question the likes of civilization, but seek to actively destroy it.

Against Civilization

Readings and Reflections



John Zerzan, Editor



GRAFFITI KICKS ASS AND YOU KNOW IT!

by Marshall

Womyn and children are being beaten. People are hungry, homeless, alone and without hope. The earth is being destroyed. Despite all this, the neighborhood powers that be are coming together to battle graffiti. I'm not going to waste ink and energy telling people why they should do graffiti, but I will tell you why the rest of us should.

If I ever ran into one of those spray-paint artists, the first thing I'd do is thank them for keeping my rent low. Every five bucks I have to pay in rent is another hour I have to spend at work grunting out product so I can help buy my land lord a boat. even if I wasn't in a panic over mass extinctions, world wide suffering and my own hopeless future - I could still find better things to do with my time than be "on the clock." When I see rich people driving through the hood, I imagine them being disgusted by the graffiti and I remember all the free time I am able to enjoy because no one who could pay higher rent here wants to. They think the Whiteaker (neighborhood) must be a terrible place to live and I'm glad they think that. If the homes rented to poor people, non-whites, activists and the insane could be rented to someone with more money - they would be. It's no public service that we're able to all live together in such a nice place. No one else wants it. Graffiti contributes to that.

Some people argue that graffiti creates a climate of fear in the neighborhood that makes it unlivable for families and the elderly. Those fears, though, are unrealistic, nothing more than a self-loathing in the lower classes given to us by those who would rather have us spend our time living in fear of each other than pay attention to what's really going on in the world. Mothers, forgive the insensitivity, but I imagine that your children will end up dying from the toxic, collapsing environment that they will live in or from being over-worked in some degrading wage-slave job that creates those toxins. They will probably not be killed by graffiti.

Beyond making our lives more livable, graffiti also helps pull society out of this pit of suffering and horror that it's been buried in for so long. Most of the problems in the world can be traced back to two root causes. That the resources we all need to survive are being hoarded by a few and that we're all incapable of thinking for ourselves to the point of challenging that crazy scam. A large part of why we don't think for ourselves so well is because someone else is always making moral decisions for us and threatening to throw us in jail if we disagree. When we refuse to be restricted to the tiny spaces we've

been allotted and we challenge someone else's total control of a blank white wall in our neighborhood, when we decide for ourselves that what the law calls wrong is actually right and gather the courage to act on that decision, we loosen the stranglehold of hopelessness and catch a breath of freedom. Every time I see authority, property and sterility challenged by a frantic, fluid night-time escapade, I feel like I'm catching a glimpse of what life could be like. It's no surprise that the people who are doing pretty well, enjoying the world as it is, like to get that graffiti painted over as fast as they can. It shows the whole world that their control isn't as unquestionable as they'd like us to believe. It shows that there is more to life than straight lines and blank walls. Best of all, it makes other people with money uncomfortable with coming into the hood to buy their crap. I love it and I know a lot of you out there do too. All of us who are poor, under the thumbs of those who'd control us, dreaming of a better world can get a little thrill just from the sight of it. We don't have to live and die like this. Keep the rent low and bring on the revolution!

THE WRITING ON THE WALL

from Claustrophobia

P.O. Box 1721/Baltimore, MD 21203

crossing the street you are captured by the gaze of security cameras-the empty houses, boarded up, nobody allowed to use them-the street full of speeding cars-everywhere you go you got to pay in order to be there-the parks are trashed-huge warehouses, factories, schools, all sorts of buildings rot a little more with each rain... you and me, we stuffed in tight row houses and when you look up on your way to the bus stop all's you can see is billboard ads.

In a huge world of possibility we are constantly confined by private property...

a thousand guarded walls keep us on the job, on the sidewalk, in front of the tv. a thousand clocks keep us in a planet-wide coordination of traffic flow, tv programming, leisure scheduling and childhood processing. a thousand illusions, a thousand borders fence us off, fence us in. and if you refuse is, there's always a thousand cops to come after you.

roaming the streets, blowing-off life in a cell, hopping fences & walls, walking train lines, ducking cops, busting through boarded up doors & windows-talking back to an industrial wasteland with stolen paint-seeking out the forbidden view of this world-seize the abandoned, some room to really live-the city is too quiet & compliant, but someday it will be the land of the people uprisen.

graffiti is only a backward cast shadow of tomorrows' insurrection. graffiti is the first hints of a premonition of a sweet dream waking you from a nightmare, and of a nightmare for those who can only live by dominating others cause then everything will be lost to them. not just the walls anymore. we will take it all. graffiti is the writing on the wall.

★ IN EUGENE ★

resident folks in question, the police tried to kick off the advent of "Weed and Seed" via secret meetings. But "Cop Watch" volunteers got wind of this maneuvering, opening the meetings up to the public. It didn't take long for "Weed and Seed" to be run out of the Whiteaker before it even got started, a humiliating defeat for the Eugene Pig Department.

Also, last summer began an explicitly anarchist campaign, one component of which was property damage. The tactic of sustained targeted vandalism has been a huge step forward, has "forced the issue" and put anarchy on the map.

Predictably, I suppose, this new stage of contestation, occurring largely in the Whiteaker area and Eugene all together, was ignored by the media for several months. It was however the #1 topic of discussion in the Whiteaker. Two of the main targets in the 'hood were the Red Barn Grocery, whose owner had engaged in a devious bring-down-lucky's Tea House-campaign, and the Blair Island Cafe, an expensive, very potentially gentrifying presence in Eugene's poorest district. There intentions were clear: Drive out the poor and bring in the rich. The Red Barn Grocery, unfortunately, survives, but the Blair Island Cafe, victims of repeated property damage, closed down.

All around Eugene, anarchists were targeting businesses and corporations, mainly fast-food chains, yuppie gentrifiers, computer companies and other agents of exploitation. Bill Boards and walls were marked with "FREE TED KACZYNSKI", "VISUALIZE INDUSTRIAL COLLAPSE", and "PROPERTY IS THEFT" amongst other boldly anti-authoritarian slogans. The anarchist movement of Eugene was becoming more and more apparent.

Dialogue about which businesses and other sites constitute the worthiest targets has been a constant feature, especially on the streets in the good summer and fall weather. Interestingly, the discussions were not based on whether property damage was "right or wrong", but on the anarchist vandals' choices of appropriate targets. It was clear that actions moves dialogue to a higher level, just as it began to make anarchy and anarchism serious concepts in general.

On the late night of August 2nd ('98) after the Eco-radical musicians TchKung! played at the local WOW Hall concert hall, the band pumped up some aggression in the audience and insisted that they take to the streets. Nearly all the concert-goers marched through downtown Eugene, blocking traffic, beating drums, blowing fire and

having a kind of street parade. After about a half an hour, a group of anarchists, with other intentions in mind, called on the crowd to march to the Fifth Street Public Market, where previously activist Mike McCarthy had been seriously assaulted by a security guard in an attempt to stop the cutting of several trees to make way for the new Nike town. Many people marched with the anarchists throughout the streets attacking car sales lots, government vehicles and yuppie businesses, up until they reached the Nike town construction site, where they shredded up the fence, and then dispersed as the police arrived. Nobody was arrested.

Another step forward was occasioned by a protest at the local Nike outlet on October 17, 1998. What was another standard-issue demo aimed at the abusive child-labor practices and other corporate misdeeds of Nike, ended up as far more serious: About a dozen or so masked anarchists went into the store and trashed it. Firecrackers were set off, pumpkins were smashed, displays destroyed and/or trampled over, merchandise pitched over a balcony into a fountain 2 stories below, and as rumor has it, a satellite on the roof was also smashed up by the black anarchist faction causing some \$5,000 damage. All involved evaded arrest, and the news of the "Nike Riot", as it was dubbed, spread far and wide.

On November 2, a large SWAT team of pigs entered the home of the parents of a 15-year old anarchist, who was allegedly at the turbulent Nike scene. They forced the couple to the floor at gunpoint and removed an entire room full of personal property, occupying the house for seven hours. the local newspaper suppressed the story of this outrageous Gestapo-style raid almost as totally as they had done vis-a-vis the ongoing targeted damage to various businesses, banks, a police substation, etc.

Two days after the raid, the cable public access program, "Cascadia Alive!" presented a panel discussion on the topic of violent tactics. Besides the Nike action, October had also seen the marvelous \$12 million arson of an expanding Veil Ski Resort, in Colorado, by the Earth Liberation Front. Generally speaking the participants in the exchange were very much in favor of violent (property destruction) tactics and expressed dissatisfaction with tamer, less effective means. the show featured a video segment that has become somewhat notorious. A masked member of the Black Army Faction, a hard-core anarchist group, read a statement vigorously endorsing illegal and

ANARCHY IN EUGENE

subversive tactics. According to at least one reporter, the entire show has become required study for various federal investigators, especially after the Veil arson and \$500,000 torching of the headquarters of U.S. Forest Industries in Medford, Oregon in December.

1998 ended with the vandalizing, for the third time in three months, of a van belonging to Whiteaker resident and Eugene Police Department employee Todd Schneider (better known as the neighborhood police snitch and wolf in sheep's clothing). A few so-called "anarchists" held a candle-light vigil in support of liberal, family-man Schneider, horrified by the damage and the "DIE PIG" graffiti tagged on the van. These "anarchists" were embarrassed to learn that Officer Schneider had, three years before, publicly defended a fellow pig who had shot to death two unarmed people within a six month period.

The *Black Clad Messenger*, a periodical devoted to attacking the industrial/authoritarian system, protest-as-usual lameness and other forms of pseudo-opposition, and even civilization itself, began to appear in early '99. Along with this publication, it should be noted, the new no-holds-barred anarchist (dis)organization *Anarchist Action Collective* has done a great deal of tabling at community events to bring forth anarchist analysis and perspectives.

After the many months of the anarchy offensive, mainstream media began to comment on it this past winter. After all, the general tactic of suppressing news and views of anarchist orientation could only go on so long without becoming an even more visibly intentional or political policy. The daily *Register Guard* and talk radio were a buzz with the story of "Anarchy in Eugene". More significantly, people for once talked of the pejorative A-word as a serious topic, and a public forum on Anarchy was held in February, in which several people gave presentations and an open give-and-take took place. A *Wall Street Journal* journalist spent five days in town exploring the movement and more media attention is in the cards, unavoidably. Meanwhile, the heat has increased and two have been arrested on felony charges stemming from the Nike action. Here, as elsewhere, an increasingly militarized police presence harasses/intimidates and sometimes assaults various types of people it considers a threat to work-and-pay slavery.

More and more folks see themselves as anarchists. It is becoming obvious that anarchy is

the only alternative, the only opposition, to the devouring system that ravages the individual, society, and the biosphere. Liberalism, Leftism and various single-issue approaches are still with us, but a worsening reality exposes their severe limitations as it evokes a deeper indictment of what envelops us. Anarchy - and certainly not just in Eugene - increasingly poses a vision of life that is not based on money, technology, mass-production, mass-consumption. More and more anarchy is primitivist or it is nothing, just as it is militant or it is nothing. Distinct enough from what we must end.



WHAT'S SO BAD ABOUT ANARCHO-SYNDICALISM?

Anarcho-Syndicalism is defined as a labor union movement with the aims of returning the control of the production of goods and services to the workers, thus proclaiming worker's self management as the basis for their new, free society. However, the syndicalist program has strikingly significant problems in itself, that if enacted, would continue on with this civilization's vicious cycle of exploitation and hierarchy.

WORK SUCKS!

Anarcho-Syndicalism doesn't challenge the institution of work. Everyone I've ever met has absolutely hated work. So why would we want a syndicalist revolution only to get up the next morning and return to work?

Quoting Feral Faun, quoting Fredy Perlman, "The everyday activity of slaves reproduces slavery." You can't liberate the toilers by using one of the sources of their toil to liberate them. Furthermore, controlling the means of your toil doesn't mean it isn't still toil and toil without bosses is still toil. (Just getting rid of the bosses will not do any good, check out the next section to see why)

Modern Anarcho-Syndicalists don't really factor in the fact that work is very different for most people now, then it was at the beginning of the century. Not as many people toil in factories and coal mines, but slave over greasy stoves, serve coffee, or do other such degrading tasks. We are forced to work for basic subsistence, and according to the syndicalists we must continue to work and "pull our own weight", thus contribute (productivity) to society, thus strengthening the system of domination over our everyday lives and desires. Such a system of forced labor (Work or don't eat) would apparently continue under the rule of the Anarcho-Syndicalists.

...AND SO DOES INDUSTRIAL SOCIETY!

The fact is, syndicalism needs industrial society, just like Marxism and capitalism do. It needs to have jobs and other specialized tasks for workers to perform, who can be organized into unions, who in turn vote for delegates to serve on workers committees (or soviets), and so on.

Industrial society relies on division of labor and specialization to function. Such a separation of task creates hierarchies as production is complex and requires for a few people to ensure that everything runs smoothly. This specialization keeps us alienated from the natural world, and thus our true desires.

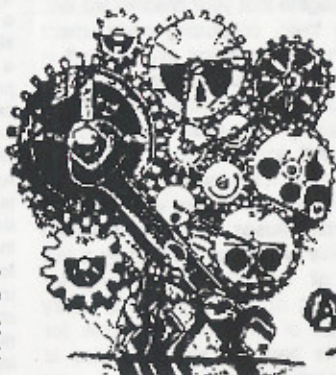
Specialization (and division of labor) are key

to production. And since Syndicalists don't challenge production, just the few in control of it, they would follow in the same line as the current oppressors do. Such systems of production see people (and the rest of the natural world) in relation to their productivity. Therefore, if you don't work, or produce, then you are worthless to the Anarcho-Syndicalist, just as you are to the capitalist or the Marxist. Such systems based on work and productivity are oppressive as they don't encourage people to follow their own desires to do what they truly want in life (and if you say work then you are a tremendous bullshitter).

At best, Anarcho-Syndicalism is reformist. After all, unions weren't/ aren't intended to actually challenge or overthrow the authority of the state and industrial capital. It actually reinforces their power by winning small concessions over for the toilers, thus pacifying them each time revolt may appear as inevitable. As for exclusively Anarcho-Syndicalist unions today, they are basically historical societies for turn of the 20th century Anarchism and are basically so weak and pathetic that the average toiler would stand nothing to gain from joining them. It's pretty obvious that most people don't have much faith in unionism, and rightfully so.

So why should we have any faith or trust for Anarcho-Syndicalism when it promises total freedom by means of total slavery, just like Marxism, capitalism, and the like...

THE RETURN OF THE ANARCHO-SYNDICALISTS



Assures
The
Continuance
of WORK!

LOST IN THE FOG: The Will to Believe Against the Freedom to Think

The will to believe is a strange phenomenon - far stranger than the phenomena most people choose to believe in. While we certainly seem to live in a fairly reasonable universe, humans are not at all rational creatures. I don't want to be mistaken for a proponent of rationalism... I recognize the limits of the human capacity for reasoning, I also recognize its usefulness. Reason is particularly useful for undermining belief. Believers will constantly rant on about the "unexplained" - referring to phenomena that have supposedly not been explained in terms of present knowledge. Some of these phenomena have no evidence to indicate that they are anything other than fiction. Others have been quite well explained, but these explanations have been ignored or rejected by the believers. And some have, indeed, not been explained... But believers are not content to leave them unexplained. Instead they promote explanations that are very convoluted and require the acceptance of complex, unprovable belief systems. In the sort of circular argument so typical of the religious, believers will then use the phenomenon as alleged proof of the belief system by which they've supposedly explained the phenomenon. People who use their minds in this way are easily fooled.

Earlier I said that the universe is basically reasonable. I am as skeptical of natural or scientific laws as I am of mystical or magical explanations of phenomena. The universe has no laws, but it has some very strong habits, some tendencies which are observable and can be reasonably counted on to continue. This is what makes intelligent action in the world possible. The believer may view the universe as either utterly capricious or as ordered, but in an arbitrary manner (e.g., the "law of karma" - which declares that every action has its consequences, but that these consequences need not have a direct, observable connection to the action; rather they are moral consequences which may only occur several supposed lifetimes later). The believer in scientific law believes in a universe that is somehow, randomly, absolutely rational.

Ultimately, all of the believers are creating fogs for themselves in which to wander. Fogs can be beautiful, but so is the world in clear daylight. Though one can still see only so far, in clear daylight one can see one's way. In the fog, one is left to stumble along path that is all in one's head. The unexplained? Let it remain so until an explanation without the fog of a belief system can be found. Why must everything be explained?

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The scientist observes and experiments with the material and phenomena of the world, a fine thing to do, very human - even potentially adventurous. But the scientist interprets what he learns from this practice in terms of natural laws. Phenomena that doesn't fit these laws are discounted without a chance. Many times the dogmas of science have been forced to change due to certain irrefutable phenomena such as meteors. One would think that scientists would get the point that the universe is not ruled by laws, or, if it is, we can only guess at them. But science has been successful in creating industrial, atomic and cybernetic technology. On this level, scientists have the jump on magicians and mystics. Their dogmas are far closer to reality and give them a lever with which to move the world. This makes scientists far more dangerous than the mystical charlatans - science is a major force in the reproduction of this society. Scientists, who have such an important stake in this society, are unwilling to admit the limited, dogmatic nature of science. They refuse to recognize that scientific laws are merely abstractions describing certain phenomena - not the explanations they would have us believe these "laws" are. As such, it would be best to call them something other than laws, a holdover from the religious concept of natural law dictated by a god who created and ruled the universe. Scientists do not recognize that science is a social phenomenon - that it exists only as part of a social context which it serves and so can only experiment, explore and speculate within the confines of that social context. In particular, scientific cosmologies seem to fit into the ideological frameworks of the social order... To observe, explore and experiment with the world around us in order to learn how to create our desires is a pleasure, but to draw conclusions about the ultimate nature of the universe from such activity is absurd, and when it leads to a world of factories, nuclear bombs, napalm, cybernetic control systems, generic pop music, unhealthy air, undrinkable water, nutritionless food and decimated landscapes, it is truly horrific. Pleasure and wonder in life do not require ultimate explanations, either scientific or mystical; they require interactive playful exploration of the world with the intent of creating our lives as we desire. Society has suppressed such exploration, and so people turn to dogmas and systems to explain the world, hoping to find a way out to be found within these systems. Only by rising up and destroying this society can a way out be found.

ANARCHISTS AND ACTION

by Alfredo M. Bonnano

Anarchists are not slaves to numbers but continue to act against power even when the class clash is at a low level in the mass. Anarchist action should not therefore aim at organizing and defending the whole of the class of exploited in one vast organization to see the struggle from beginning to end, but should identify single aspects of the struggle and carry them through to their conclusion of attack.

If anarchists have one constant characteristic it is that of not letting themselves be discouraged by the adversities of the class struggle or to be enticed by the promise of power.

It will always be difficult, often impossible, to find an anarchist comrade who has given in to power. This might happen as a result of torture or physical pain, never by long spells of repression or loss of heart. There is something in anarchists that prevents them from becoming discouraged, something that makes them optimistic even in the worst moments of their history. It makes them look forward to possible future outlets in the struggle, not backwards to mistakes.

An anarchist's revolutionary work is never exclusively aimed at mass mobilization therefore, otherwise the use of certain methods would become subject to the conditions present within the latter at a given time. The active anarchist minority is not a mere slave to numbers but acts on reality using its own ideas and actions. There is obviously a relationship between ideas and the growth in organization, but the one does not come about as a direct result of the other.

The relationship with the mass cannot be structured as something that must endure the passage of time, i.e. be based on growth to infinity and resistance against the attack of exploiters. It must have a more reduced specific dimension, one that is decidedly that of attack and not a rear guard relationship.

The organizational structures we can offer are limited in time and space. They are simple associative forms to be reached in the short term. In other words, their aim is not that of organizing and defending the whole of the exploited class in one vast organization to take them through the struggle from beginning to end. They must have a more reduced dimension, identifying one aspect of the struggle and carrying it through to its conclusion of attack. They should not be weighed down by ideology but contain basic elements that can be shared by all: self-management of the struggle, permanent conflictuality, attack on the class enemy.

At least two factors point to this road for the relationship of the anarchist minority and the mass: the class sectorialism produced by capital, and the spreading feeling of impotence that the individual gets from certain forms of collective struggle.

There exists a strong desire to struggle against exploitation, and there are still spaces where this struggle can be expressed concretely. Models of action are being worked out in practice, and there is still a lot to be done in this direction.

Small actions are always criticized for being insignificant and ridiculous against such an immense structure as that of capitalist power. But it would be a mistake to attempt to remedy this by opposing them with a relationship based on quantity rather than extending these small actions, which are easy for others to repeat. The clash is significant precisely because of the enemy's great complexity which it modifies constantly in order to maintain consensus. This consensus depends on a fine network of social relations functioning at all levels. The smallest disturbance damages it far beyond the limits of the action itself. It damages its image, its programme, the mechanisms that produce social peace and the unstable equilibrium of politics.

Every tiny action that comes from even a very small number of comrades is in fact a great act of subversion. It goes far beyond the often microscopic dimensions of what took place, becoming not so much a symbol as a point of reference.

This is the sense in which we have often spoken of insurrection. We can start building our struggle in such a way that conditions of revolt can emerge and latent conflict can develop and be brought to the fore. In this way a contact is established between the anarchist minority and the specific situation where the struggle can be developed.

We know that many comrades do not share these ideas. Some accuse us of being analytically out of date, others of not seeing that circumscribed struggle only serves the aims of power, arguing that, especially now in the electronic era, it is no longer possible to talk of revolt.

But we are stubborn. We believe it is still possible to rebel today, even in the computer era.

It is still possible to penetrate the monster with a pinprick. But we must move away from the stereotypical images of the great mass struggles, and the concept of the infinite growth of a movement that is to dominate and control everything. We must develop a more precise and

ANARCHISTS AND ACTION

detailed way of thinking. We must consider reality for what it is, not what we imagine it to be. When faced with a situation we must have a clear idea of the reality that surrounds us, the class clash that such a reality reflects, and provide ourselves with the necessary means in order to act on it.

As anarchists we have models of intervention and ideas that are of great importance and revolutionary significance, but they do not speak for themselves. They are not immediately comprehensible, so we must put them into action, it is not enough to simply explain them.

The very effort of providing ourselves with the means required for the struggle should help to clarify our ideas, both for ourselves and for those who come into contact with us. A reduced idea of these means, one that limits itself to simply counter-information, dissent and declarations of principle, is clearly inadequate. We must go beyond that and work in three directions: contact with the mass (with clarity and circumscribed to the precise requirements of the struggle); action within the revolutionary movement (in the subjective sense already mentioned); construction of the specific organization (functional to both work within the mass and action within the revolutionary movement).

And we need to work very hard in this direction.

A.L.F. CELEBRATES MOTHERS DAY

In honor of Mother Earth and all the cows who have their babies stolen from them to help furnish the meat and dairy industries, the Animal Liberation Front chose Mother's Day 1999 to pay a visit to Childer's Meat Company on Airport Rd. in Eugene, OR.

Using 20 gallons of a diesel fuel/unleaded mixture, four 5-gallon buckets were strategically placed near the two-story office building containing the company's business records and along the main building near a natural gas line. Using two kitchen timer delays, with another two timers as back up, there was plenty of time to leave town before the Mother's Day celebration really ignited.

As long as companies continue to operate and profit off of Mother Earth and Her sentient animal beings, the Animal Liberation Front will continue to target these operations and their insurance companies until they are all out of business.

Happy Mothers Day

A.L.F.

ANOTHER BELGIAN McDONALD'S TORCHED

Sint-Niklaas, Belgium - After a silence of several months, ALF-Belgium has continued their campaign against McDonalds, Quick and the Meat Industry wednesday night (5/12) with a fire attack against the McMoney in Sint-Niklaas.

Because a passerby noticed the fire rather quickly, the damage at the restaurant remained rather small. The attack, however, was carried out quite 'professionally': the security-camera was smashed, the benzine was poured out throughout the ventilation system, 'ALF' was sprayed on the wall.

Since the end of August '98, no fire attacks had been claimed by the ALF. In November, two young women were arrested. They, however, denied the attacks (except one of them who confessed one attack) and were released on parole. Obviously the attention of police services had weakened in the meantime. Not long before the action, leaflets stating 'Meat is Murder' were distributed.

Police have no idea about the activists. They have taken samples of the spray to compare it with other ALF-related graffiti.

The first action in a new series of attacks? Wait and see....

both of these were taken from Animal Liberation Frontline Information Service, see ad.

OUTLAWING & ADVENTURE

by A Nameless Gypsy Outlaw

Outlaws have always been adventurers, but adventurers have not always necessarily been outlaws, or even later, it was easy for people to just take off with nothing more than what they could carry on their backs. They could camp almost anywhere, bathe in any river, stream or pond, and wander where they chose, without the fear of being busted. In cities, they could play music, juggle, dance or otherwise perform on the streets in exchange for money. In the wilds, they could gather, hunt and fish for food. they could choose their own risks, decide for themselves what chances they would take...and not be outlawed for it.

But now, real adventure is largely against the law. This is no surprise. Industrial civilization is based on control, and control is easiest in a monoculture. Diversity tends to undermine order and, as much as possible, is suppressed. So today, even on public lands, we are told where to hike, where to camp, where to bathe, where to climb. We see signs everywhere prohibiting us from taking risks, from going where we choose, from living as we choose. We are ordered to get permits to go into the wilderness, to let the government know what we are doing. In most cities, a permit is required for street performance (and, in many, it is outlawed), which means getting approval from a government committee (or, in Boston, the police department). And if you wish to wander in foreign lands, passports and visas are required. The government will tell us that this is all for our own good, but in reality, it is an attempt to limit diversity, the possibility of adventure and the extent to which people can experience wildness and wonder. The authorities are striving to restrict wandering to its commodity form...the vacation. They want the streets to be places associated with work and pay...not with the amazement and wonder that street performers often bring. They want music, and uninhibited street performance could go beyond that and become a festival of free play. Without the constraints of these restrictive laws, too many people might get a taste of wild freedom and of the marvelous, and might start rebelling against work-and-pay society. No society can actually abolish adventure. At worst, society can outlaw adventure, and I doubt that many people reading this are afraid to be outlaws. As society strives to enforce conformity, we will face it with and attitude of rebellious defiance, confronting it with our refusal to be less than all we desire to be. Like all rebels, we have wild imaginations and are quite capable of finding ways around the rules. Now law

is stronger than its ability to be enforced. By keeping a low profile, we can camp where we choose, wander where we choose, bathe where we choose... as the "Alternative Living" articles in LWO have shown. In cities, if we want to play, dance or sing in the streets, we can do so, stopping or claiming we're only doing it for our own pleasure if the police try to harass us. If enough people gather to hear or to join our fun, the cops may not be able to get through. If the permits are photocopyable, it may be worthwhile to get one, photocopy it and pass it along to anyone who might be interested, under mining the purpose of the permit. Where street performance is completely illegal...who's to stop you from playing for your own pleasure in a park? And if the festive spirit spreads, so much the better

Some will ask..."but why not just stick to wilderness in our adventure; isn't living wild what we're interested in?" Cities are part of the reality created by civilization. Millions of people live in cities and ignoring them won't make them go away. If a spirit of wonder and wild adventure is impossible in cities, then the creation of a world free of domestication is a pipe dream. For what is going to tear down the cities, if not the wild energy of rebellious city dwellers tired of the drab, homogenized, sterile existence the city offers them, and inspired by a vision of how full and passionate life could be? And would not wandering festivals of wonder and rebellion, freely sharing music, dancing and play be a way of inspiring such a vision. So, wild adventurers, let's wander where we choose, spreading wonder and rebellion in defiance of a society that strives to outlaw adventure.

reprinted from Live Wild or Die! #3



back to the city archy
and dam glad of it
there's something about the suburbs
that gets on a town lady's nerves
fat slick tabbies
sitting around those country clubs
and lapping up the cream
of existence
none of that for me
give me the alley archy
me for the mews and the roofs
of the city
an occasional fish head
and liberty is all I ask
freedom and the garbage can
romance archy romance is the word
maybe I do starve sometimes
but wotthehell archy wotthehell
I live my own life



Animal Liberation Frontline Information Service

<http://www.animal-liberation.net>



The Animal Liberation Frontline Information Service is an internet web site, who's goal is to provide up-to-date and current information dedicated to the activities of the animal liberation movement in Europe, North America and worldwide. It is an uncensored clearing house for information on animal liberation actions, prisoners of war, publications, and more.